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THE BAPTISMAL FORMULA AND ITS MEANING.

PART I.

"Go ye, therefore, and teach (original, "make disciples of") all nations, baptizing them in the name (or "*into* the name") of the Father, the Son, and the Holy Ghost." — MATT. xxviii. 19.

THIS was the solemn charge laid by Christ on his disciples after his resurrection, when about to leave them for ever. He gives them their work, and the work of their successors through all time. It is to make other disciples; to bring others to learn of him; to take him as Teacher, Saviour, and Master: and he sums up in these three terms, "Father," "Son," "Holy Ghost," the essential elements of the religion which every Christian disciple professes and obeys.

Those who became disciples became Christians, — became new men, regenerate, elect, saints; they became friends of Christ and of God, partakers of the divine nature, kings and priests to God. Every Christian, however humble, has all these titles and privileges. There is no aristocracy in the Christian Church. All are members

of Christ's body; all are his brethren. What, then, does Jesus mean by baptism into the name of the Father, Son, and Spirit? The answer to this question answers also the questions, What is a Christian? What is a member of the Christian Church? What are the elements of the Christian character?

1. Some persons say that Christ meant, in this command, to teach the doctrine of the Trinity, and to found his church on a belief of that doctrine. They therefore (and very properly, if this is so) consider the Trinity as a fundamental Christian doctrine, without a belief in which no man can be saved.

But though a person who takes the first impression might think this is so, he who reflects for a moment must see that this cannot be so. Jesus certainly did not mean to teach the doctrine of the Trinity here, or lay it down as the foundation of his church: for, if he had meant to do it, he would have done it; and he has *not* done it. Belief in the Trinity is not a belief in the Father, the Son, and the Holy Ghost; for, if so, all are Trinitarians. *All* Christian sects believe in the Father, the Son, and the Holy Ghost. But the doctrine of the Trinity is that each of these is a Divine Person, existing in one Divine Being; and that, while each is very God, there are not three Gods, but one God. But Christ has said nothing about this here; therefore he has said nothing here about the Trinity.

Moreover, the doctrine of the Trinity is not taught in any other passage of the New Testament more plainly than here. This text does, in fact, come nearer to a statement of the doctrine than any other genuine passage of the New Testament. If it be a true doctrine, it is, therefore, a doctrine of inference. It might doubtless be a true doctrine, though not stated or taught plainly in

any passage of the New Testament; for it might be reasonably inferred from many passages. It might be deduced, as a necessary result, from a great number of texts. But a doctrine of inference, though it may be *true*, cannot be *fundamental*. It is not possible that Jesus and his apostles should have left any fundamental doctrine to be inferred by the human reason of those who should come after them. The doctrine of the Trinity, then, we may safely say, even if it be true, is not fundamental; and, if not, it cannot be essential to salvation to believe it.

But, again, the doctrine of the Trinity is not only not a fundamental doctrine, but it is no doctrine at all. A doctrine is a distinct statement or proposition, capable of being believed. To believe a proposition, its terms must be intelligible. But now, in the proposition of the Trinity, the most important term of the proposition, namely, the term "person," is left indefinite. We are not told what "person" means, as here used; and we are told that the meaning or thought intended cannot be expressed in language. But if one important term of a proposition is unknown, the whole proposition is unknown, and it ceases altogether to be a proposition or doctrine. It is then incapable of being believed.

But, again, the clearest view which can be given of the Trinity leaves it a negative doctrine; not something taught, but something denied. Although we are not told what the word "person" means, we are told what it does *not* mean; and that is the most that we are told. We are told that the phrase "three persons" *does not* mean, on the one hand, "three beings;" *nor*, on the other, three modes or characters of one Being. It is more than three names, but less than three things; more than three qualities, less than three substances. Jesus, therefore, did not teach the Trinity, for the Trinity is not capable of being taught;

for it is not something positive, to be asserted, but something negative, to be denied.

We do not mean that the doctrine of the Father, the Son, and the Holy Ghost, is negative; for this is most positive and real. But the doctrine of three persons in one God is a system of negation; and the charge brought against Unitarians, that they have a system of negations, is strictly true as applied to Trinitarians.

But, before we leave this doctrine of the Trinity, there is still one word more to say of it; and that word gives it its death-blow. It is not only a negative doctrine, but it involves an impossibility even as a negation. For we know well that every thing which exists must be either a being or a quality of a being, either a substance or an accident. Now, the doctrine of the Trinity, when brought to its best and clearest expression, is, that in God there are three persons, who are *not* three distinct beings, on the one hand; *nor* yet merely three qualities or powers or modes or faculties or manifestations, on the other. But these persons, if neither beings nor qualities of being, neither substances nor accidents, cannot be any thing at all. We conclude, therefore, that Christ did not mean to teach the doctrine of the Trinity in this passage, as the foundation of his religion: —

1st, Because he has not taught it.

2d, Because it is only an inference, and therefore cannot be a fundamental doctrine.

3d, Because it is no doctrine at all, one of its terms being left indefinite.

4th, Because it is a mere negation; not teaching any thing, but merely denying something.

And, 5th, Because, even as a denial, it is an impossibility.

We have thus disposed of the Orthodox doctrine of the

Trinity, as taught in the creeds and laid down in confessions of the Orthodox sects and denominations. But now we must ask another question; namely, —

2. What did Christ mean to teach in this passage?

As those who were baptized became members of his church, that into which they were baptized must have comprised the substance of the religion. But Christianity is a matter of belief and of practice, of knowledge and of life. Those who were baptized into the Father, Son, and Holy Spirit, were baptized into the substance of Christian knowledge and the substance of Christian life. In the Father, Son, and Holy Ghost, then, must be found the sources of all Christian knowledge and all Christian life. This we will now proceed to show.

The sources of all Christian knowledge are in the Father, the Son, and the Holy Ghost. He who, by being baptized, commences the Christian life, and becomes a member of the Christian Church, signifies his intention of going to the Father, the Son, and the Holy Ghost for all Christian knowledge.

He goes to the Father; that is, to God as manifesting himself in nature and providence. God is the Father of all, as he is the source and fountain of all being, the sustainer of existence, the order of the universe, by whose wisdom every creature was designed to be where he is and what he is, by whose will every creature was chosen and determined before the foundation of the world. He is the Father, in that he guides events, provides for all wants, leads us on through life, gives us daily bread for body and soul.

The Christian goes to God, in these outward manifestations, for truth. He looks for God in the wonders and glories of nature, in the vast and steady revolutions of suns and systems, in the geological arrangement of the earth, in

the physiology of plants and animals, in the laws of thought, in the reasoning mind of man. What is nature but a manifestation of God? What is it but God's thoughts made visible by his own power? He who despises the discoveries of science despises not man, but God, and is guilty of impiety and infidelity. He who rejects God's revelations in nature is as guilty as he who rejects God's revelations in Christ.

The Christian, then, goes to the Father, or God in nature, for Christian knowledge. He learns there to know God as Infinite Power, Wisdom, and Benevolence. But there is something more to be learned of God. Nature reveals God as Law. The question arises, Is God Love as well as Law? Does he come into personal relations with the individual, as well as general relations with the race? Does he provide for special needs as well as general, for exceptional cases as well as normal? Does he provide for the sinner any thing but retribution? Is there any pardon, any forgiveness, any rescue, any escape, for the sinner? Is there a special providence as well as a general? Does prayer avail any thing really, except as a re-action on ourselves? To these questions, Nature answers nothing. She teaches only Law. Her wheels run on iron tracks, bearing infinite good to the masses, but crushing with merciless weight the individual who falls beneath them. She says, "The soul that obeys finds life: the soul that sinneth, it shall die." And there she stops.

To such questions, the answer is to be found in revelation. Nature and Moses teach the Law. Christ teaches Love, or the Gospel. In Christ, God shows himself not as the vast order of the universe, not as the all-sustaining being of being, substance of substance, but as the personal friend of the personal soul, — your friend and my friend. God shows himself in Christ as caring for each creature as

an independent end; as caring for the sinner, the fallen, erring, depraved soul, which has wandered from his way, as not waiting till it repents and reforms before he loves it, but loving it in order to make it repent, — by his goodness leading it to repentance.

This is the one idea of Christianity which is wholly peculiar to it, — its central thought, differencing it from every system of naturalism and rationalism. This is what neither stars nor flowers teach us: this is the peculiar doctrine of the gospel. Christianity is not peculiar in teaching the doctrine of one God, of immortality, of love to God and man as the sum of duty. The golden rule is not peculiar to it neither its morality nor its theology is absolutely original. But its one great and peculiar idea is of God's free grace, its explanation of the enigma of sin, its way to salvation.

But there is yet a third source of divine knowledge; and that is the soul itself. God writes truth not only in nature, nor merely in the gospel of Christ, but also in the soul. But his truth is not written in the dead soul, but in the living soul, in the renewed soul, — in the soul which is active, loving, obedient, truth-seeking. Eternal truth is not learned by the study of our impulses, but in our holy instincts, quickened by the power of God, and developed by Christian experience.

Here, then, we have three revelations of God, three sources of divine knowledge, — God in nature, or the Father; God in Christ, or the Son; God in the soul, or the Holy Ghost. There is no fourth source of knowledge. But the difficulty is, that the rationalist and man of science, too often, while they study God's revelations in nature, refuse to study God's revelations in Christ and in the soul. On the other hand, the Christian, too often, while he studies God's revelations in Christ, refuses to study God's revelations in nature or the soul; and the spiritualist,

again, studying the instincts of the soul, refuses to study nature and the gospel. From this narrowness, it comes to pass that the man of science is coldly material, the Christian irrational, and the spiritualist mystical. Hence, too, they remain opposed to each other, and have no harmony, no co-operation; the distracted world is drawn in different directions by the force of their opposing reason; all thought fluctuates, and general scepticism prevails.

It is the duty of the Christian to lead the way in this great reconciliation of nature, revelation, and the human soul. He is baptized into the Father and the Holy Spirit, as well as into the Son. He should love and adore God in all his revelations, — in his revelations of law as well as of pardon; in his displays of wisdom and power in the solemn operations of the outward universe, and in the profound intuitions of the human mind.

What the baptismal formula implies for life, we shall say in our next.

THE TRANSYLVANIA UNITARIANS.

At the Annual Meeting of the American Unitarian Association, in May, 1857, it may be remembered that resolutions were passed, commending the Unitarians of Transylvania to the sympathy of their Christian brethren in this country. The Austrian Government having threatened to close their schools unless more ample provision were made for their support, the churches, poor and feeble as they were, while making great exertions to avoid this evil, under the apprehension of failure from the inadequacy

of their own resources, had appealed to the English and American Unitarians for assistance. The propriety of the application and the urgency of the case were so manifest, that the resolutions to which we have referred were accepted without dissent. Unfortunately, before measures had been matured by the Executive Committee for obtaining the required aid, the financial crisis supervened, which brought all efforts of the kind to a pause. The subsequent embarrassments of the Association prevented any attempt to raise money for so distant an object; and we had the mortification of seeing our warm expressions of sympathy end in nothing. Grieved, if not ashamed, for our empty words, we have still been gratified at the success which has crowned the noble zeal of the Transylvanian brethren in behalf of their educational institutions. Our friends in England were more prompt than we, and had the satisfaction of contributing to this happy result. The Rev. Edward Tagart, of London, visited the churches in Transylvania, and gave them valuable encouragement. His death on his journey home, though it took from them one earnest friend, did not leave them without others in Great Britain who felt an interest in their welfare. A letter received the last summer from Rev. Thomas L. Marshall, the editor of the London "Inquirer," conveys information which we are happy to lay before the readers of the "Journal." Mr. Marshall, we may add, resided in this city with his parents when a boy, and, in his letter, says, "I look back with great pleasure to my old school-days at the Boston Latin School, and watch all that passes in connection with our religious affairs in America with constant interest." G.

"Mr. Tagart's death has been a great loss to our body, and especially to the Unitarian Association, on whose behalf he had labored with great zeal and judgment for more than thirty

years. Mr. Brook Aspland, the editor of the 'Christian Reformer,' and the minister at Hackney, where his father officiated for many years, takes Mr. Tagart's place as senior Secretary; and, as he is a man of large experience and good business habits, we expect that the interests and position of the Association will be well sustained.

"In reply to your questions, I have to remark that we have raised in this country more than twelve hundred pounds for the Unitarians of Transylvania. This is sufficient to enable them, with the large sum they have raised among themselves, to meet the more pressing demands of the Austrian Government, and to preserve the much-prized independence of their schools and colleges. Two professors elect of the College of Klausenburg, Mr. Terentz and Mr. Berzogany, are here on a visit to this country, and will remain here at our approaching anniversary meetings. It will probably be arranged, in compliance with the wishes of our Transylvania friends, that two students will soon be received at Manchester College, in order to complete their education, and become the means of keeping open the communication between our respective churches.

"The Committee of our Unitarian Association have certainly felt some regret that their American brethren have not hitherto co-operated with themselves in this good work, and aided in raising the sum collected to two thousand pounds, as at first proposed. Gladly would we have seen the Unitarian churches of England, Ireland, America, and other countries, uniting in this graceful offering to the urgent wants of our poorer and much-oppressed brethren in Transylvania. We are aware, however, that you have many pressing claims upon your liberality at home; and we cannot but gladly acknowledge, that in India you are nobly doing the work which properly belonged to us. I should add, that the expense of maintaining the two Transylvania students will probably be defrayed out of one of our educational endowments."

THE HINDOO MISSION.

[The following extracts from recent letters from Mr. Dall will interest our readers. We print them as we receive them, omitting only such passages as refer to merely local matters.]

Calcutta, Aug. 8, 1859.

Dear Friend and Brother, — The cheering news of the good things said and done at our anniversaries, both in London and in Boston, reached me by the last mail. God calls us, then, clearly and irresistibly, to co-labor with him in converting the world, and first of all the Asiatic world; and we believe with soul and strength in the evangelization of India. Blessed news! We do now believe; therefore we can do it. Have faith in God, and it is done. In this high and broad and only true view of the case, persons sink out of sight. Mere agencies are nothing. We cannot help seeing a new unity of action in what is said of the India Mission at this time, as with one voice, and certainly in one spirit, by Unitarian believers in England, Australia, and the United States. How do they happen all to speak alike? Brother George H. Stanley writes me lately from Sydney, "Many of our friends are much interested in the India Mission, as I have brought the matter several times before them. . . . I shall keep the matter before my people, and write to the other churches in Australia. 'Tis our sincere wish that you should visit us next year; and we hope to be able, in conjunction with our friends in Adelaide and Melbourne, to raise a sum sufficiently large to enable you to come without any expense to yourself. I am sure I can answer for my people doing their part." Here are palpable signs of an interest towards

India, in a quarter five thousand miles south-east of us, — a forty-days' voyage off. Again: the Rev. John Scott Porter, from the north of Ireland, has lately written us to the same effect, re-iterating offers of substantial aid made on similar terms a year or two ago (dating May 18, 1859): "I have been long expecting details of your school project. For a long time, I have been anxious to see something done for India, and am still as willing as ever to bear a part in helping forward that branch of the missionary work, the educational, in which I have reason to believe that my efforts are most likely to be successful. . . . I wrote you long since of our people's readiness to assist in your educational plans. I believe the same readiness still exists. . . . If your plans seem feasible, we could do something, and might aid in enlisting the sympathies of others, especially in England, whose means, and perhaps whose hearts, are larger than our own. I am glad to hear that your health holds out, and that you are devoting its energies to God's glory and man's benefit." Brother Porter adds, that, if there was indifference in some quarters at one time, "you will, I hope and trust, find a great improvement in this respect." On the 20th of September, 1856, the late Rev. Edward Tagart wrote, "The possession of that *Calcutta Fund* induced *our* Committee to co-operate with the American Unitarian Association; and they voted £50 sterling a year gladly toward that object. . . . Our Association has agreed to give £50 a year to the India Mission while you are in Calcutta." [*Three* times this sum has been sent us. — C. H. D.]

In the London British and Foreign Unitarian Association's Report for 1856–7, see the following item: "Consolidated three per cents, in the name of Messrs. Gibson and Hornby, being the remaining balance of the proceeds of the amounts in respect to the Calcutta Fund, now the property

of the Association, £1,860. 14s. 5d.; say rupees 18,610, or $9,305 or thereabouts. Now, in 1859, "March 19," Mr. R. B. Aspland writes (enclosing the second and third £50), "We owe you reparation" (for *delay*, &c.), "and I trust you will find us not unwilling to pay it. Be assured of our unfailing sympathy in the noble work to which you have devoted yourself. . . . Great changes are going on in our body, &c. From my heart I thank you for the kind and truly sympathizing help you have extended to our brethren in Madras."

Such were the pledges of united interest and labor for India, coming from Australia, the north of Ireland, and from London, at the opening of the present year. You see the unqualified approval of the enterprise we have at heart here, which was expressed at the English Unitarian Anniversary, met at Hackney on the 18th of June last, and the words which fell from the lips of our first President, Mr. Hodgson Pratt, — most generous words, — ere this have met your eye. Again: about the same date, you hear Brother Porter advocating our cause in Dublin, Ireland; and what has passed in Boston lately, you know better than I. Now, as the Unitarian Church in Europe (both in England and on the Continent), and throughout America and the world, finds its mental and spiritual unity in Channing, *why may it not* from this time onward, and until God ceases to smile on our gospel dissemination in Asia, find its highest point of *practical* unity in the endeavor to spend and be spent for man in India? God grant it be so!

CALCUTTA, Aug. 22, 1859.

My Eighth Half-Yearly Report was handed to our chairman, Samuel Smith, Esq., in due course, on the first Sunday of this month, — one month always being allowed me for drawing it up. The disturbed state of trade and of the

export market, brought on by the late insurrection and its fearful costs, now to be paid up, has driven from Calcutta to America or England many of our former supporters and best co-workers and subscribers. The rent of our hall is sixty rupees a month;* and the cost of keeping the horse and gharry, presented me by the Committee here shortly after my arrival, has been fifty or sixty more, including its incidental expenses. This latter sixty has been the extent of the help afforded me from Calcutta, and *that* (sixty rupees a month raised in this city for my aid and comfort) ceased with the close of the last half-year. It will necessarily limit my powers of visitation (of friends living in the suburbs, and of barracks, hospitals, &c.) to part with the horse and gharry; but it must be done: and I have promised to part with them in a week or two; paying back to the Committee in full the original cost of both, to meet mission needs. Only in some such way will our Committee feel at liberty to order the printing of the Eighth Report. This report, in manuscript, is now circulating among them, at their homes, for criticism and suggestion. We shall not get three hundred copies of it printed for less than a hundred rupees, as every thing has risen. The price of food has greatly increased; and an "income-tax" is just being laid on "all trades and professions," without exception.

We had a full meeting of our Committee yesterday to consider what had better be done in view of the fact that our mission-rooms must be vacated in a few weeks, the premises having been rented to a party coming out by an arriving steamer to take possession of them. Our friends

* It is the rule of all dealings in this part of the world to reckon and pay by the *month*. The Committee have voted me my sixty rupees out of the remainder of our last remittance from England, as far as it will go.

were not at all discouraged; and one of them, a builder (who has considerable contracts from government on his hands), offered to build for us a chapel and parsonage, if we would say *where*, and arrange to pay him a nominal rent, to come to him as a very moderate interest on his outlay; he standing ready to take back the building at any time we might wish to give it up. This gentleman, a German (Mr. Charles Falk), made the same offer some months ago. He also offers twenty rupees a month as his share in the cost of renting a hall immediately, if we can find one. Besides this, a most desirable trip up country, some four or five hundred miles, with Allahabad as its terminus, on a river steamer, to touch at several of the largest cities of India, has just been tendered me by one of my best parishioners (Capt. H. F. Doëg), free of expense. The fare up and back, under other circumstances, would be two or three hundred rupees. The time required will be a little over one month.

One of the matters to be looked into is the feasibility of establishing a book-agency in Calcutta, with branches in other large places up the Ganges, and perhaps as far as Peshawur, — twelve hundred miles. All purely American as all English books are free of duty; and Boston ships are always coming to this port; so it is well worth considering whether one of the most effective of missionary enterprises in British India, where English books are read more and more every day by Hindoos, and even by Mahometans, may not be *a book-concern*, managed in part by colporters. It seems as if it must pay on both sides, and be "twice blessed," though it should consist merely in the introduction of our New-England schoolbooks into the advanced schools which are springing up everywhere over this immense country.

The Committee wholly approve of my accepting Capt. Doëg's generous offer, and voted yesterday to suspend our

public services (parlor-meetings we may have) through September and October. By saving these two months of hall-rent, we shall be sure of means to print our Eighth Report. There is extreme difficulty in getting a hall for any but a government purpose, or anywhere but in a government building. The occupancy of such places is strictly forbidden for all overtly religious purposes; and, on the other hand, private rooms of any size would be desecrated by the presence of Unitarians; and even the upper dining-room of a respectable eating-house, for whose possible use on Sunday mornings I inquired a day or two ago, was refused by the owner's saying, "Sir, I am a strict Presbyterian!" God will provide for all that love him: so "in patience possess we our souls."

I send you by this mail a Lahore "Chronicle," sent me by Capt. Mercer from the north-western extremity of British India. Three trained catechists have come to the simplicity we have in Christ; two of whom are preaching, and one has fallen back to his old position. I see, in the Lahore "Chronicle" of Aug. 13, the following: "We understand that a certain Hindoo Rajah, in Lord Canning's jurisdiction, has officially applied to a mission in his vicinity for a missionary to come to his capital to preach the gospel and set up a Christian school, — all at *his* expense." Tell it not in Gath! Let an astonished world behold the contrast, — the Christian ruler exerting all his power and influence to retard the progress of the gospel, and the heathen chief begging the privilege of purchasing its blessings for himself and his subjects! Evermore give us such heathen, and save us from such *Christians!*

CALCUTTA, Sept. 9, 1859.
No. 4, Chowringhee, our *new* quarters.

I date this from our new quarters, where I sit, with my books — partly shelved and partly on the floor — waiting

for me to get time to put them to rights. Up to the 1st of this month, we were required to pay sixty rupees monthly for a preaching-hall. For a very good and sufficient meeting-room, on the ground-floor of this house, we are now to pay only twenty rupees a month.

Friends and subscribers have fearfully decreased since the mutinies (I refer particularly to American and English merchants); and expenses of food and clothing, taxes on every thing, &c., &c., have increased in the same proportion. Our remaining friends, too, feel poor, with the exception of several Calcutta young men, who have embraced our views, — like Thomas Brown, William Theobald, Charles Falk, and two or three others, who subscribe *generously*.

Your experience of the fluctuating state of things in some of our Western cities will aid you to understand this. Happily, our Hindoo subscribers remain stanch to a man; but most of their salaries range between three or four to twenty dollars a month, — and families dependent on them. No; I am wrong: there are half a dozen Hindoo Deists, who, at the very first, subscribed a rupee a month; and these, expressly because we were "too Christian" for them, have dropped off.

I was never so thin in flesh in my life; and my little church, rather against my will, voted lately not to open services in our new hall until November, when the extreme autumn heats will be over. In the mean time, one of my best parishioners, captain of a river steamer, — whose family I have been much with during the four years past, and whose noble woman of a wife died last winter, — anxious to make some return, has bidden me go with him, free of all expense, north and north-west four or five hundred miles, to Benares, the great religious heart of idolatrous Hindostan, and beyond it as far as

the new capital of British India, — Allahabad; this river-trip to be accomplished *within* the time the Committee have voted me for rest. There are several large cities on the way, at which the steamer touches; and I hope to visit the missions in these as far as possible. I am also anxious to see if some arrangements may not be made along this great high water-way of India for the regular sale of good American books, including school-books, &c. God prospering my course, I shall report to you all I discover; about which I can prophesy nothing, or next to nothing, as yet. I have also courses of lectures planned for the winter; and the Secretary of the Bethune Society (Dr. Duff is its President) is this moment at my elbow, for his share of my work.

QUARTERLY REPORT OF THE GENERAL SECRETARY OF THE A. U. A.

DURING the months of October, November, and December, the Secretary has visited the following places, and delivered sermons in them on behalf of the missionary objects of the Association: —

Oct.	9	Deerfield, Mass.
,,	9	Greenfield, Mass.
,,	16	Kennebunk, Me.
,,	16	Saco, Me.
,,	23	Nashua, N.H.
,,	23	Manchester, N.H.
Nov.	13	South Braintree, Mass.
,,	20	Keene, N.H.
Dec.	10	Dr. Bellows's, New-York City.
,,	10	Dr. Osgood's, ,, ,,
,,	18	New Bedford, Mass.

In some of these parishes, collections were taken at the time for the Association; in some of them, subscriptions were made afterward; one of them (South Braintree) is a new society, just formed, and not yet organized; and, in some of these societies, no subscription has yet been taken. Wherever I have preached, I have endeavored to show that Unitarians ought to do something for missions, both at home and abroad; that doing good to others, and teaching truth to others, was as necessary to a church as getting good for itself and seeking truth for itself. I have shown the churches that we, as Unitarians, had a special mission to the scepticism of the land; that we had a mission to the discouraged classes; that we had the power of doing great good; and, wherever we had honestly tried, we had amply succeeded.

There has generally been interest shown in our objects. Some of the older and more comfortable churches have been rather indifferent, and "have cared for none of these things;" but the churches which are working hard for themselves are commonly ready to help others. Where the average wealth of the members of a Unitarian society is up to fifty thousand or a hundred thousand dollars, we do not expect them to give much: forty or fifty dollars is all we can hope. But, where they are comparatively poor, we usually obtain a hundred dollars or more.

2. "*Circles for Worship*," or "*Christian Unions*."

It will be remembered, that, in the last Western Convention at Milwaukie, a plan was proposed for what may be called Church Circles, or Christian Unions. The object is to bring together the Unitarians and Liberal Christians in those places where they are few, have no church, and cannot support a minister. In our October number, we sketched a little programme of this sort, under the title,

Plan of a Working Church. To this article we refer our readers for further information. At the close of that article, we said, "Why will not our friends somewhere, where there is no Liberal Church, try this plan? The Unitarian Association has agreed to furnish all such societies with a collection of books, and to send to them from time to time a missionary to help them along." We report progress in regard to this plan.

And, first, we give an extract from a letter received from a gentleman now studying divinity: —

"It meets at once my judgment and my approbation. Such Christian churches as you propose, it seems to me, meet the present demands of our time; and, if they can be brought about in every town in our Western and Middle States, will as soon put an end to that 'suspense of faith' which some of our good brethren deplore, as any thing which can possibly be devised.

"And this plan, or rather object, of yours, has one important merit: *it is attainable; it is practicable;* and that is far more than can be said in behalf of many other plans which have been mooted.

"I have had some experience in such churches, and therefore your idea is especially interesting to me. I helped to get up one once, long before I thought of coming here to study for the ministry of Jesus. When I was married, my wife and myself came West. We went to Ohio in 1856, and settled down in the town of N——. There was no Liberal church there, — nothing but Methodist, Baptist, Presbyterian, and Episcopalian; so we hired a pew in the New-School Presbyterian Church. Its minister was a good man, though rather given to proselyting. I was not then very much interested in religion, and thought very little about it. But my wife did; and she soon became interested in our minister's preaching, and used to talk to me about it. The minister himself talked a good deal to me, and wanted to get me into his church; but though I had begun to be interested, and to think about my duty, I was in no way

inclined to join his church. Finally, I made up my mind I ought to pray in my family, and spoke to my wife about it. She encouraged it; and I never shall forget the first prayer I made in my family. I shed tears all the time I was praying. But I got up on my feet a stronger spiritual man; and I felt as though I had begun to do my duty, and I had found it pleasant to do it. Well, I began to cast around as to what I should do. I had been brought up in Massachusetts a Unitarian; and, now that I was awakened to a new Christian experience, the old faith of my fathers — the faith my mother had died by — came to me, and filled the 'aching void' in my heart. I found two or three friends who were somewhat interested in the same subject; and we agreed to meet every Sunday afternoon at each other's houses, and read, sing, talk, and pray together. We did meet, — met a good many times; read some of Channing's, Elliott's, and Clapp's Sermons; and talked and prayed and sung. We had glorious times; and, from those meetings, my desire to come to M—— sprung up. In this, too, I was seconded by my wife; and I sold out, and came here. Thank God! That little society broke up when I came away; but, short as was its life, it satisfied me that even so small a 'church' as that was could do much good. It will be my highest ambition in the future to help build up such 'churches,' larger and stronger if may be, yet smaller and weaker even, if needs *must* be. Excuse my having said this much to you. I was prompted to do it from reading the 'Plan of a Working Church' in the last Journal."

Next we give an extract from the letter of a gentleman residing in one of our Western cities: —

"I had the pleasure of meeting you at the Convention at Milwaukie last June, at which place a proposition was made for an effort to organize the Liberal element in its several localities. Something of this kind we have been attempting around our city. Knowing several families from the city of New York at B——, I suggested the organization of a reading Sunday exercise; and, to attain this, went with the Rev. Mr. M——, of our

church, who preached at the Methodist Church in B—— to about sixty hearers. They afterwards considered a plan of action, and appointed a future meeting to perfect arrangements. Presuming upon the favorable expressions of the Convention on such attempts, I promised them to apply to the Secretary of the Association at Boston for some volumes of sermons and a few liturgies; also for some tracts for distribution.

"The friends appoint one of their members to conduct the devotional exercises, and one to read a discourse. The encouragement to this endeavor is, that most of these families have been constant attendants upon our places of worship before entering upon their present occupations and residences.

"Yours respectfully, A. E."

Three other circles have been established in different parts of the West; and the Executive Committee of American Unitarian Association have voted to send to each of them a package of service-books, hymn-books, volumes of sermons, tracts, &c. The Committee have voted to furnish such a supply of books and tracts to all the circles which shall go on long enough to prove that they are in earnest. We advise the formation of such circles, wherever it can be done with advantage.

3. *Removal of the Office.*

Since the last number of our Journal was published, the office of the Association has been removed from 21 Bromfield Street to 245 Washington Street, rear of Walker, Wise, and Company's Bookstore. This change was made in consequence of an agreement made last year with this firm. When the business affairs, as regards the sale of books, was transferred by the Association to Messrs. Walker, Wise, and Company, it was agreed, that, whenever a suitable bookstore was obtained by them on Washington Street, the Association should accompany them to that

place. The present Committee, therefore, had only to carry out this contract. They deserve neither the credit of it if it is a good plan, nor the blame of it if it is bad. The change, at first, does not strike one pleasantly. We have left large and sunny rooms for a smaller one, into which no sun enters. But perhaps this loss will be more than balanced by the fact of greater accessibility, and by the concentration of our denominational interest around a good business centre. The new room is not unpleasant either, and promises to become a centre of usefulness. May it prove so!

The Secretary is usually at the office a little after one o'clock every day. He has continued to attend to the affairs of the Association, has kept the records and conducted the correspondence, has written a hundred and twelve letters on business of the Association during the last three months, and made arrangements for conducting this Monthly Journal. The Executive Committee has held its monthly meetings as usual. The places of Dr. Stebbins, who declined serving, and of Mr. Thomas Hill, who has gone to Antioch, have been filled by the election of George Livermore, Esq., and Rev. William Newell, D.D.

In closing this Quarterly Report, and looking back upon the past year, we cannot but feel that the year has been, in some respects, one of discouragement. We have lost from the denomination two excellent men, — Mr. Coolidge and Dr. Huntington. We cannot but be sorry when such men leave the independent position which they have hitherto occupied to go where their minds must henceforth be limited by the requirements of a dogmatic system. While with us, they were free. There is nothing of true and good in the spirit and substance of Orthodoxy which they could not believe and teach. Was it worth while to leave this independent position for the sake of calling them-

selves technically Orthodox? No doubt, they have gone where they have a larger field; but is it as good a one? Their field before was the world: their field now is the church. Before, they could preach to those who did not believe their thoughts: now they preach to those who already believe them. We think they have made a mistake; and, though they will work hereafter attended with more sympathy from the religious world, their real success will be less. Henceforth it will be their business to take care of the ninety and nine sheep who have not gone astray, not to search after the one lost sheep; for only those who belong to the heretical sects have full access to the sceptical mind of the land. For our own part, we find work enough to do among the Unitarians, and ask no better place in the vineyard than this.

All which is respectfully submitted.

JAMES FREEMAN CLARKE,
General Secretary A.U.A.

NEWS FROM THE CHURCHES.

We shall occasionally publish under this head such extracts from our letters as may interest our readers. We give an extract this month from friend Ames, who has lately begun a society and church of Christian believers in Bloomington, Ill.: —

"Bloomington, Ill., Dec. 4, 1859.

"James Freeman Clarke.

"Sir and Brother, — I beg pardon for so long delaying to report myself to you, as I know how genuine is the interest you feel in all that concerns our enterprise here; and I am also

mindful of how much that enterprise owes to your efforts and kind words. Perhaps I might have been still longer negligent; but my wife just suggested, that, by writing immediately, I might put you in a way to say a cheering word as from Bloomington in January's Journal.

"The Free Congregational Society is doing finely, and well maintains all its early promise for usefulness and thrift. Not that I can speak of it as deeply or thoroughly *religious;* but there are cheering proofs that the members do somewhat hunger and thirst after righteousness for its own blessed sake. We number sixty-nine names. Our meetings were resumed on the last sabbath in October; and though, for several sabbaths, we have had unfavorable weather, the average attendance has been about a hundred and seventy. Last sabbath was fair. Present in the morning, two hundred and ten; evening, two hundred and twenty-five. Our hall is pleasant, favorably located, and large; so that we can remain in present quarters, and still grow.

"Our sabbath school was organized, two weeks ago, with an efficient superintendent in the person of Dr. Willard, former Professor of English Literature in the State Normal University. There are some over fifty in the juvenile classes; and a still larger number gather in the conversational Bible classes, which we hope to make a leading feature of the school. Our library and hymn-books — the gift of Unitarians in Massachusetts — will be of great service.

"A 'Sociable' or Mite Society, once a fortnight, promises to be a blessing, and to make us know each other better. And I ought not to forget, that we have a choir of about twenty-five persons, which comes nearer congregational singing, to say the least, than your fashionable folly of quartet and organ.

"So, taking it all in all, you will see that we have made a good beginning, unless it should prove that we are starting at the top of the hill. Need I add, that not one of the other religious societies in the city seems to know of our existence?

"In haste and love,

"C. G. Ames."

BOOK NOTICES.

Almost a Heroine. By the Author of "Charles Auchester" and "Counterparts." Boston: Ticknor and Fields.

Whatever else may be said of this book, it certainly cannot be called commonplace. The characters are almost all so exceptional as to be impossible. They give one no idea of living persons, but seem like the figments of a dream. They —

"Come like shadows, so depart."

They are painted, too, with all the minute touches which one frequently sees in a vivid and feverish dream, when every thing seems very real, and, at the same time, quite incredible.

First we have a *virtuoso*, who passes his life in collecting a museum, which, together with his large fortune, he leaves to his servant, — as great an oddity, by the way, as himself, and one wholly without the sphere of American experience.

Then comes a benevolent nobleman, who gives his time to the practice of medicine and the keeping of a private madhouse; to which asylum several of the characters (not without cause), in turn, repair for treatment. This noble practitioner is the *Deus ex machinâ;* and, whenever any of the *dramatis personæ* become too deeply involved in the toils of fate or the fangs of disease, enters Lord Lyndfield, and, either in the way of regular treatment or by magnetic influence, the cure is effected. The book is in the form of an autobiography; and one may read it half through without being quite able to decide whether the author is man or woman. And as to the title, "Almost a Heroine," we are at this moment unable to say if it belongs to Horatia, who married Arnold Major, or to Erselie, who did not marry Ernesto Loftus.

The leading topic of "Charles Auchester" is music; that of the present work seems to be the healing art. At first sight, there does not appear to be much connection between them; but, upon reflection, it occurs to us that Apollo was the patron deity both of music and medicine.

Sword and Gown. By the Author of "Guy Livingstone." Boston: Ticknor and Fields.

This volume describes the contest between an English Churchman and a fierce dragoon for the control of a brilliant belle, called, for her many triumphs, "The Refuser." Any one who has read "Guy Livingstone" will anticipate that the sword carries the day.

Like that work, this one is written in a terse and vigorous style. The sketches of character are very graphic, and the dialogue is easy and natural. Nothing vague or indistinct *here:* the author goes to his mark as straight as a rifle-bullet. Like Walter Scott and Charles Kingsley, this is a muscular writer. He delights in battle; his combativeness is immense; and his heroes, whether with fist or sword, are invincible champions.

If novel-writing at this day is to perform the function of the drama in Shakspeare's time, — "to hold the mirror up to nature, to show Virtue her own feature, and Scorn her own image," — then vigorous and well-drawn pictures of life, though deformed sometimes by weakness and sin, may not be useless.

Among the faults of the book is a tendency to a pedantic display of Greek, Latin, and French; the more unnecessary, as the writer knows so well how to use the English tongue.

True Womanhood: A Tale. By JOHN NEAL. Boston: Ticknor and Fields.

Some of us, who are old enough to remember the days of Andrew the Dictator, can recollect the earlier novels of John Neal, such as "Randolph," "Logan," "Seventy-six."

Belonging, as we do, to that elderly class, we read those works when published; and our impression of them is, that, although written with some power, they never were popular books.

After a long silence, Mr. Neal comes again before the public as a writer of fiction; induced by reasons which he gives in the preface, — such as the request of friends, and a laudable desire to bear his testimony to the belief that women have souls. To

do this, Mr. Neal has thought it necessary to introduce so much theology as to give his book the character of a religious novel, — a thing which we believe has never yet succeeded, and we fear never will. People like to have their theology and fiction served up in separate dishes. They are both good in their own way, but will not bear mixing.

The characters of Major Pendleton and Lawyer Fay are drawn with considerable force and discrimination; and the criminal accusation and trial, upon which most of the interest of the story rests, appears to an unprofessional eye to be well painted.

In most English novels, and in their American copies, the favorite plot seems to be the loves and marriages of cousins. We feel grateful to Mr. Neal for deviating from the old routine, and for giving us a heroine wise enough to avoid a connection liable to such important objections; and this, too, when her affections were somewhat interested.

Twelve Years of a Soldier's Life in India; being Extracts from the Letters of the late Major W. S. R. Hodson, B.A., Trinity College, Cambridge, First Bengal European Fusileers, Commandant of Hodson's Horse. From the Third and Enlarged English Edition. Boston: Ticknor and Fields. Pp. 444.

Such men as Major Hodson are the salt which preserves the British Army; and, while a sprinkling of them remains, it will continue to be, what it has been for the last half-century, in spite of the Circumlocution Office, almost invincible. The life and exploits of this gallant dragoon read like a chapter from a romance of chivalry; and surely no Cid or Bayard could have surpassed some of his exploits, — such, for instance, as the capture of the King of Delhi and the royal family, which was effected by Major Hodson with fifty of his guides, in the face of an immense force, with as much skill and sagacity as daring.

With all this fierce love of battle which broke out in front of the enemy, his letters show him to have been a man of a gentle and loving temper towards his family and friends, and, to the

world at large, a jolly, wide-awake Englishman, of immense energy and resource.

Whatever may be thought of the British rule in India as regards the question of right, it seems clear enough, that, as long as the brave little island breeds such men as these, she is not likely to lose her supremacy over Asiatics.

New Miscellanies. By CHARLES KINGSLEY, Rector of Eversley. Boston: Ticknor and Fields. Pp. 375.

These Miscellanies consist of lectures delivered before various institutions in England, and papers contributed to Frazer's and other magazines.

Some of them are upon sanitary topics, such as sewerage and water-supply; some upon agriculture, showing the absurdity of the fear that a country can be over-peopled, when much of its soil is untilled, and none of it cultivated to its full capacity; also pointing out the intimate connection between sanitary reform and agriculture; namely, that the sewerage of cities is just what the farmer needs to fertilize his worn-out lands.

Then we have some charming papers upon natural history and field-sports; telling of the free life in open air, of tramps through the green meadow and on the mountain-side, and by blue lake and amber river, where this hearty and healthy Englishman so expands and enjoys himself.

Add to these, criticisms upon poetry and art, written in vigorous and racy English, and all filled with the large and liberal views of men and things which distinguish Mr. Kingsley from most of his cloth, and we have a volume for which — if, as we suppose, we are indebted to Messrs. Ticknor and Fields for its compilation — we owe them many thanks.

The Crusades and the Crusaders. By JOHN G. EDGAR. With eight illustrations, by JULIAN PORTCH. Boston: Ticknor and Fields. Pp. 380.

Here we have, in condensed form, the wonderful story of the crusades, from the first expedition of pilgrims, at the close of

the eleventh century, under Peter the Hermit and Walter the Penniless, to the capture of Acre by the Sultan in 1291.

This small volume contains the essence of the history of two hundred years of hard fighting and marvellous deeds, performed by Saracens and Christians in the Holy War; which makes a fascinating book for boys, for whom it was written, or, indeed, for all readers of history who do not care to have recourse to more voluminous works.

Perhaps, in this practical and matter-of-fact age, it may be said that there are few to sympathize with the piety and chivalry of those old-time warriors, who, whatever may have been their faults, were at least in earnest. History, however, reproduces itself from time to time; and in the Puritans of England, the Quakers of Boston, and the insurgents of Harper's Ferry, we find instances of men willing to lay down their lives for an idea.

Hits at American Whims, and Hints for Home Use. By FREDERICK W. SAWYER, Author of "A Plea for Amusements." Boston: Walker, Wise, and Co. Pp. 274.

A wholesome book, full of good common sense, and some sharp sarcasm. It is truly a New-England book, and has a refreshing flavor of the soil. Its object is to attack the follies of our day, and to reform our social life. Here are some of the subjects which are treated. "Whim against Dancing" shows the folly of proscribing innocent amusements. "Elevating Tendency of Soap and Water" sets forth the necessity of beginning the work of elevating the moral condition of the poorer classes by affording them the means of cleanliness. "Jury Trials, and Trials of the Jury," shows the absurdity of requiring unanimous verdicts. "Religious Creeds of New England" treats of the presumptuous folly of trying to bind the consciences of men by these fetters. Other essays are devoted to "Physical Culture," to "Manners," to the "Condition of Seamen," to "Galleries of Art," to "Public Gardens," and many other topics; which are all treated in a broad and liberal manner, and in the spirit of a true democracy. The style of Mr. Sawyer is genial and humorous, and we think the work deserves a large share of popularity.

PAMPHLETS RECEIVED

Since last Notice.

The Swedenborgian. A New-Church Monthly Magazine. By B. F. Barrett, A.M., Editor. New-York American New-Church Association; Room 20, Cooper Institute. 1859.

The Universal Review. Published monthly. Price, 2s. 6d. London: Wm. H. Allen and Co., 7, Leadenhall Street. 1859.

The Importance of a Positive and Distinct Theology. A Discourse preached first in the "Church of All Souls," New York, Jan. 30, 1859, and repeated at the inaugural Services of the "Church of the Redeemer," Cincinnati, Ohio, on Easter Sunday, April 24, 1859. By Henry W. Bellows, D.D., Pastor of the First Unitarian Church in New-York City. Cincinnati: Robert Clarke and Co. 1859.

The Monthly Religious Magazine and Independent Journal, December, 1859. Edited by Rev. Edmund H. Sears and Rev. Rufus Ellis. Boston: Leonard C. Bowles, Proprietor.

Integral Education. An Inaugural Address, delivered at Antioch College. By Rev. Thomas Hill. Boston: Little, Brown, and Co. 1859.

Tom Brown at Oxford; a Sequel to School-Days at Rugby. By Thomas Hughes, Author of "School-Days at Rugby," "Scouring of the White Horse," &c. Nos. I. and II. Boston: Ticknor and Fields. 1859.

A Church Memorial; consisting of the History of the First Unitarian Congregational Society in the City of Nashua, N.H.

The Crisis of Unitarianism in Boston, as connected with the Twenty-eighth Congregational Society. By Bronze Beethoven, "a Looker-on." Boston: Walker, Wise, and Co. 1859.

The Rights of Wrong; or, Is Evil Eternal? By C. F. Hudson. Boston: John P. Jewett and Co.

The Doctrines of Original Sin and the Trinity; discussed in a Correspondence between a Clergyman of the Episcopal Church in England, and a Layman of Boston, U.S. Boston: 1859.

Christianity and Sectarianism. An Address delivered at a Liberal Christian Convention, held on Wednesday, Aug. 17, 1859, Cairo, Greene County, N.Y. By Rev. A. D. Mayo.

Two Sermons on the Tragedy at Harper's Ferry. By Rev. George B. Cheever and James Freeman Clarke. Walker, Wise, and Co. 245, Washington Street, Boston.

Bibliotheca Sacra and Biblical Repository. Edwards A. Park and Samuel H. Taylor, Editors. Vol. xvi. October, 1859. Andover: Warren F. Draper.

The Biblical Repertory and Princeton Review. Edited by the Rev. Charles Hodge, D.D. October, 1859.

The Christian Reformer; or, Unitarian Magazine and Review. November, 1859. London: Edward T. Whitfield, 178, Strand.

The Presbyterian Quarterly Review. No. xxix. Philadelphia.

The Freewill Baptist Quarterly. October, 1859.

The Great Commission. An Inaugural Sermon, preached at Jamaica Plain (West Roxbury), April 24, 1859. By James W. Thompson. Boston: Crosby, Nichols, and Co., 117, Washington Street. 1859.

BOOKS RECEIVED

At this Office since October, 1859.

The Crusades and the Crusaders. By John G. Edgar. With eight illustrations by Julian Portch. Boston: Ticknor and Fields. 1860. (Noticed.)

Ernest Bracebridge; or, Schoolboy Days. By W. H. G. Kingston. Boston: Ticknor and Fields. 1860.

The Professor at the Breakfast-table; with the Story of Iris. By Oliver Wendell Holmes. Boston: Ticknor and Fields. 1860. (To be noticed.)

The Boy Tar; or, A Voyage in the Dark. By Capt. Mayne Reid. With twelve illustrations, by Charles S. Keene. Boston: Ticknor and Fields. 1860.

New Miscellanies. By Charles Kingsley, Rector of Eversley. Boston: Ticknor and Fields. 1860. (Noticed.)

Jesus, the Interpreter of Nature; and other Sermons. By Thomas Hill. Boston: Walker, Wise, and Co. 1860. (To be noticed.)

A Liturgy; with a Collection of Hymns and Chants for the Use of Sunday Schools. By James Lombard. Pp. 179. Boston: A. Tompkins.

"This is the best service-book for the use of Sunday schools which we have ever examined. It is simple, scriptural, devout, tasteful, and impressive, — all these. It would do a child good to have it all in his memory and in his heart. Many new and appropriate hymns are given in this collection, written especially for it by the authors, — W. C. Bryant, C. T. Brooks, Alice Cary, R. C. Waterston, Grace Greenwood, the compiler, and others. We are sure that the habitual use of such a book in any Sunday school or family would have a beneficial effect, and cherish what, to a young heart, is worth more than uncounted sums of gold and silver."

(The above notice we have cut from the "Christian Inquirer." It expresses what we believe is perfectly true concerning this Liturgy, which may be introduced into our "Christian Unions" with advantage.)

The Word of the Spirit to the Church. By C. A. Bartol. Boston: Walker, Wise, and Co. 1859. (To be noticed.)

Almost a Heroine. By the Author of "Charles Auchester," "Counterparts," &c., &c. Boston: Ticknor and Fields. 1860. Pp. 399. (Reviewed in our Book Notices.)

God in his Providence. By Woodbury M. Fernald. Boston: Otis Clapp, No. 3, Beacon Street; Crosby, Nichols, and Co., 117, Washington Street. New York: D. Appleton and Co. 1859. Pp. 437. (To be reviewed.)

Self-Education. Translated from the French of M. Le Baron Degerando. By Elizabeth P. Peabody. Third edition, with additions. Boston: T. O. H. P. Burnham, 143, Washington Street. 1860. Pp. 468. (To be noticed.)

Sword and Gown. By the Author of "Guy Livingstone." Boston: Ticknor and Fields. 1859. Pp. 308. (Reviewed in our Book Notices.)

The Logic of Political Economy, and other Papers. By Thomas De Quincey. Boston: Ticknor and Fields. 1859. Pp. 387.

Highways of Travel. Boston: Walker, Wise, and Co.

A Memoir of the late Rev. George Armstrong, formerly Incumbent of Bangor, in the Diocese of Down, and latterly one of the Ministers of Lewin's-Mead Chapel, Bristol. With Extracts from his Journals and Correspondence. By Robert

Henderson, his Literary Executor. *Vitam impendere vero.* London: Edward T. Whitfield, 178, Strand. 1859. Pp. 400.

Twelve Years of a Soldier's Life in India; being Extracts from the Letters of the late Major W. S. R. Hodson, B.A., Trinity College, Cambridge, First Bengal European Fusileers, Commandant of Hodson's Horse. From the third and enlarged English edition. Boston: Ticknor and Fields. 1860. Pp. 444. (Noticed.)

Woman's Right to Labor; or, Low Wages and Hard Work. In Three Lectures, delivered in Boston, November, 1859. By Caroline H. Dall. Boston: Walker, Wise, and Co., 245, Washington Street. Pp. 184.

The Money-King, and other Poems. By John G. Saxe. Boston: Ticknor and Fields. 1860.

The White Hills; their Legends, Landscape, and Poetry. By Thomas Starr King. With sixty illustrations. Engraved by Andrew, from drawings by Wheelock. Boston: Crosby, Nichols, and Co. 1860. (To be noticed.)

True Womanhood: a Tale. By John Neal. Boston: Ticknor and Fields. 1859. (Noticed.)

Frank Wildman's Adventures on Land and Water. By Frederick Gerstaecker. Translated and revised by Lascelles Wraxall. With eight illustrations, printed in oil-colors. Boston: Crosby, Nichols, and Co. 1860.

Hits at American Whims, and Hints for Home Use. By Frederick W. Sawyer, Author of "A Plea for Amusements." Boston: Walker, Wise, and Co. Pp. 274. 1860. (Noticed.)

ACKNOWLEDGMENTS.

Since Sept. 1, the following sums have been received: —

Sept.	1.	From J. & B. F. Felton, for books	$4.50
	3.	From Mrs. Lucy Breckenridge, as second payment toward Life-membership	6.00
	5.	From Rev. J. D. Lawyer, for books	5.00
	14.	„ Society in Framingham	60.00
	15.	„ Society in Watertown	43.75

Sep. 17.	From Rev. G. G. Withington, for books . .	12.00
23.	„ Rev. N. O. Chaffee, for books	5.00
26.	„ Rev. Nathaniel Hall's Society, Dorchester	241.72
27.	From a Friend, through Rev. Horatio Stebbins, for India Mission	20.00
28.	From sale of books in Hollis, Me.	3.95
29.	From Rev. Nathaniel Hall's Society, Dorchester, additional	2.00
30.	From subscribers to Quarterly Journal, in September	10.97
30.	From sale of tracts and books at rooms . . .	8.36
Oct. 1.	From subscribers to Quarterly Journal in Chicopee	8.00
3.	From Mr. Perry Gifford, for books sold in Fall River	4.70
3.	From Rev. A. H. Conant, for books sold in Rockford, Ill.	10.00
3.	From Rev. Nathaniel Hall's Society, Dorchester, additional.	0.50
4.	From Le Count & Strong, for books sold in San Francisco, Cal.	31.50
4.	From Rev. R. P. Cutler, for books sold by the San-Francisco Auxiliary Society	43.39
6.	From Rev. Charles H. Brigham's Society, Taunton, for Mr. Philip Gangooly	81.59
6.	From a Lady, as a donation.	50.00
15.	From subscribers to Quarterly Journal in Rockford, Ill.	8.00
15.	From a Friend, as a donation	1.00
17.	„ Society in Kennebunk, Me.	61.59
17.	„ Society in Saco, Me.	36.00
17.	„ Society in Deerfield	32.70
22.	From J. K. Smith, Esq., Dublin, N.H., as fourth payment towards Life-membership	5.00
26.	From Society in Burlington, Vt.	35.00
27.	„ Society in Nashua, N.H.	21.65
27.	From Missionary League, West Dedham, for India Mission	10.00
28.	From George William Logan, Esq., for books .	6.39
31.	From Rev. John Weiss, for books sold in New Bedford	12.68
31.	From subscribers to Quarterly Journal in October	51.55
31.	From sale of tracts at Rooms	1.68
Nov. 1.	„ Society in Watertown, additional . . .	9.00
1.	„ Society in Manchester, N.H.	36.17
2.	From Rev. G. H. Stanley, on account of books sold in Sydney, Australia	97.56

Nov. 4.	From Walker, Wise, & Co., for books . . .	469.36
7.	„ Miss S. H. Anderson, for books . . .	4.58
7.	From Rev. Nathaniel Hall's Society, Dorchester, for Mr. Philip Gangooly	124.17
9.	From Rev. Dr. Hall's Society, Providence, for Quarterly Journals	66.00
10.	From Rev. John Cordner, for books sold in Montreal	25.00
10.	From subscribers to Quarterly Journal in Manchester, N.H.	9.00
12.	From Society in Uxbridge, for Quarterly Journal	20.00
14.	From the Ladies' Domestic Missionary Society, Portsmouth, N.H., to make Rev. A. P. Peabody, D.D., a Life-member	30.00
14.	From a Friend, to be distributed in books . .	15.00
23.	From Society in Northfield, for Quarterly Journals	10.00
28.	From Rev. Dr. Ellis's Society, Charlestown, additional	16.00
29.	From Rev. S. G. Bulfinch's Society, Dorchester	38.25
30.	From subscribers to Quarterly Journal in November	23.80
30.	From sale of tracts at Rooms	0.85
Dec. 3.	„ Rev. J. G. Forman, for books	12.05
3.	„ Society in Keene, N.H., for Quarterly Journals 39.00	
3.	„ Missions 63.00	
		102.00
	(The latter sum includes instalments on three unfinished Life-memberships, and a second payment of $5 from Thomas F. King, Esq.)	
5.	From Mr. E. B. Whiting, for books	2.05
5.	From subscribers to Monthly Journal in Nashua, N.H.	38.00
5.	From Society in Saco, Me., additional . . .	10.00
7.	„ J. & B. F. Felton, for books	2.59
8.	From Miss S. H. Anderson, to balance her account, for books	0.74
10.	From Society in Groton, for Monthly Journals	45.00
13.	From T. M. McWhinney, Esq., for books sold in Ohio	60.57
13.	From Society in Brookline, for Mr. Philip Gangooly	73.70
14.	From Mr. Wendell Davis, for subscribers to Monthly Journal in Greenfield	16.00
14.	From Rev. S. G. Bulfinch's Society, Dorchester, additional	0.50

LIST OF SOCIETIES, WITH THEIR MINISTERS.

Societies.	Pastors.
Albany, N.Y.	A. D. Mayo.
Alton, Ill.	J. G. Forman.
Andover, North	Charles Carroll Vinal.
Ashby	Nathaniel Gage.
Athol	
Augusta, Me.	
Austinburg, O.	Gilbert Cummings, jun.
Baltimore, Md.	
„ „	Charles J. Bowen.
Bangor, Me.	O. C. Everett.
Barnstable	
Barre	
Bath, Me.	D. N. Sheldon, D.D.
Bedford	
Belfast, Me.	Cazneau Palfrey, D.D.
Belmont	Amos Smith.
Bernardston	R. L. Ranney.
Beverly	J. C. Kimball.
Billerica	Norwood Damon.
Bloomington, Ill.	Charles G. Ames.
Bolton	Thomas T. Stone.
Boston, First Church	Rufus Ellis.
„ Second Church	Chandler Robbins, D.D.
„ King's Chapel	
„ Brattle Street	Samuel K. Lothrop, D.D.
„ New North	
„ New South	Orville Dewey, D.D.
„ Federal Street	Ezra S. Gannett, D.D.
„ Hollis Street	Thomas S. King.
„ West Street	Charles Lowell, D.D. Cyrus A. Bartol.
„ Hawes Place	Thomas Dawes.
„ Bulfinch Street	William R. Alger.
„ Twelfth Congregational	Samuel Barrett, D.D.
„ South Congregational	Edward E. Hale.
„ Broadway Church	
„ Church of the Disciples	James F. Clarke.
„ East	Warren H. Cudworth.
„ Pitts-street Chapel	Samuel H. Winkley.
„ Warren-street Chapel	Charles F. Barnard.
„ Church of the Brothers in Unity	
„ Canton-street Chapel	Samuel B. Cruft.
„ Hanover-street Chapel	Edwin J. Gerry.
„ Washington Village	Edmund Squire.
„ Church of the Unity	George H. Hepworth.
Braintree, South	
Brattleborough, Vt.	Francis C. Williams.
Brewster	Thomas W. Brown.
Bridgewater	John J. Putnam.
„ East	Joseph H. Phipps.
„ West	Ira Bailey.

Brighton	Charles Noyes.
Brookfield	Rushton D. Burr.
Brookline	Frederic H. Hedge, D.D.
Brooklyn, Conn.	
Brooklyn, N.Y.	Frederic A. Farley, D.D.
„ „	Samuel Longfellow.
Brunswick, Me.	Amos D. Wheeler.
Buffalo, N.Y.	George W. Hosmer, D.D.
Burlington, Vt.	Joshua Young.
Calais, Me.	
Cambridge	William Newell, D.D.
„ Port	John F. W. Ware.
„ East	
„ Lee Street	Henry F. Harrington.
„ Allen Street	John M. Marsters.
Canton	N. H. Chamberlain.
Charlestown	George E. Ellis, D.D.
Charlestown, N.H.	Jaazaniah Crosby, D.D.
Charleston, S.C.	
Chelmsford	
Chelsea	Alpheus S. Nickerson.
Chicago, Ill.	
„ „ Second Society	R. Collier.
Chicopee	Samuel Pettes, jun.
Cincinnati, O.	M. C. Conway.
„ „ Church of the Redeemer	
Clinton	Jared M. Hurd.
Cohasset	Joseph Osgood.
Concord	Grindall Reynolds.
Concord, N.H.	S. Farrington.
Danvers, South	Charles H. Wheeler.
Deerfield	John F. Moors.
Dedham	Alvan Lamson, D.D.
„ West	Calvin S. Locke.
Detroit, Mich.	Thomas J. Mumford.
Dighton	Abraham Gushee.
Dixon, Ill.	
Dorchester	Nathaniel Hall.
„	Richard Pike.
„	Stephen G. Bulfinch.
„ Neponset	F. W. Holland.
Dover	Ralph Sanger, D.D. Edward Barker.
Dover, N.H.	Edwin M. Wheelock.
Dublin, N.H.	L. W. Leonard, D.D. W. F. Bridge.
Duxbury	Josiah Moore.
Easton	George G. Withington.
„ North	
Eastport, Me.	Henry F. Edes.
Exeter, N.H.	Jonathan Cole.
Fairhaven	Courtland Y. De Normandie.
Fall River	W. B. Smith.
Feltville, N.J.	

Fitchburg	William P. Tilden.
Fitzwilliam, N.H.	
Framingham	Samuel D. Robbins.
Fond du Lac, Wis.	William A. Baldwin.
Geneva, Ill.	George W. Woodward.
Gloucester	Robert P. Rogers.
Grafton	William G. Scandlin.
Groton	Crawford Nightingale.
Hallowell, Me.	
Hampton Falls, N.H.	Asarelah M. Bridge.
Hartford, Conn.	
Harvard	William A. Whitwell.
Haverhill	William T. Clarke.
Hillsboro', Ill.	
Hingham	Joseph Richardson.
	Calvin Lincoln.
"	Daniel Bowen.
" South	J. J. Brayton.
Hubbardston	A. S. Ryder.
Jersey City, N.J.	
Kalamazoo, Mich.	S. B. Flagg.
Keene, N.H.	William O. White.
Kennebunk, Me.	Joshua A. Swan.
Keokuk, Io.	Leonard Whitney.
Kingston	
Lancaster	George M. Bartol.
Lancaster, N.H.	George G. Channing.
Lawrence	William L. Jenkins.
Lawrence, Kan.	Ephraim Nute, jun.
Leicester	
Leominster	Stephen Barker.
Lexington	L. J. Livermore.
" East	Caleb Stetson.
Lincoln	Washington Gilbert.
Littleton	Eugene De Normandie.
Lockport, Ill.	
Louisville, Ky.	John H. Heywood.
Lowell	Frederic Hinckley.
"	William C. Tenney.
Lunenburg	C. B. Josselyn.
Lynn	Charles C. Shackford.
Madison, Wis.	
Malden	J. K. Waite.
Manchester, N.H.	S. S. Hunting.
Mansfield	Daniel W. Stevens.
Marblehead	
Marietta, O.	E. C. Guild.
Marlborough	
Marshfield	George Leonard.
Meadville, Pa.	
Medfield	Solon W. Bush.
Medford	Theodore Tebbets.
Mendon	Stilman Barber.

Milton	John H. Morison, D.D.
Milwaukie, Wis.	Nahor A. Staples.
Montague	
Montreal, Can.	John Cordner.
Nantucket	Orville Brayton.
Nashua, N.H.	Martin W. Willis.
Natick, South	William G. Babcock.
New Bedford	W. J. Potter.
Newburyport	A. B. Muzzey.
New Orleans, La.	C. B. Thomas.
Newport, R.I.	Charles T. Brooks.
New Salem	
Newton, West	J. H. Allen.
„ Corner	Edward J. Young.
New York, N.Y., Church of the Messiah	Samuel Osgood, D.D.
„ „ All Souls	Henry W. Bellows, D.D.
„ „ Third Society	O. B. Frothingham.
„ „ Independent Society	George F. Noyes.
Northampton	William Silsbee.
Northborough	Joseph Allen, D.D. T. B. Forbush.
North Chelsea	
Northfield	John Murray.
Northumberland, Pa.	
Norton	George F. Clark.
Pembroke	W. M. Bicknell.
Peoria, Ill.	
Pepperell	Charles Babbidge.
Perry, Me.	Thomas D. Howard.
Peterborough, N.H.	
Petersham	Seth Saltmarsh.
Philadelphia, Pa.	William H. Furness, D.D.
„ „ Second Society	John K. Karcher.
Plymouth	Edward H. Hall.
Portland, Me.	Horatio Stebbins.
„	Frederic Frothingham.
Portsmouth, N.H.	Andrew P. Peabody, D.D.
Providence, R.I.	Edward B. Hall, D.D.
„	Augustus Woodbury.
Pittsburg, Pa.	M. De Lange.
Quincy	
Quincy, Ill.	Liberty Billings.
Raynham	
Rockford, Ill.	A. C. Conant.
Rochester, N.Y.	
Rowe	I. Sumner Lincoln.
Roxbury	George Putnam, D.D.
„ Mount Pleasant	Alfred P. Putnam.
„ Jamaica Plain	James W. Thompson, D.D.
„ West	
Saco, Me.	John T. G. Nichols.
St. Louis, Mo.	William G. Eliot, D.D. C. A. Staples.
Salem	George W. Briggs, D.D.

Salem	Dexter Clapp.
"	Edmund B. Willson.
"	
Sandwich	John Orrell.
San Francisco, Cal.	
Scituate	
" South	William A. Fuller.
Sharon	
Sherborn	Theodore H. Dorr.
Shirley	Seth Chandler.
Somerville	Charles Lowe.
Springfield	Francis Tiffany.
Standish, Me.	Jacob Caldwell.
Staten Island, N.Y.	Charles Ritter.
Sterling	B. Fairchild.
Stoneham	Fiske Barrett.
Stow	Reuben Bates.
St. Paul, Min.	Frederic Newell.
Sudbury	Linus H. Shaw.
Syracuse, N.Y.	Samuel J. May.
Taunton	Charles H. Brigham.
Templeton	C. Wellington, D.D. E. G. Adams.
Thomaston, Me.	Oliver J. Fernald.
Toledo, O.	
Townsend	
Trenton, N.Y.	B. A. Fanton.
Troy, N.Y.	Edgar Buckingham.
Tyngsborough	N. O. Chaffee.
Upton	George S. Ball.
Uxbridge	
Vernon, N.Y.	J. H. Cannoll.
Walpole	John M. Merrick.
Walpole, N.H.	
Waltham	
Watertown	Arthur B. Fuller.
Ware	Samuel F. Clark.
Warwick	
Washington, D.C.	William D. Haley.
Wayland	E. H. Sears.
Westborough	Benjamin Huntoon.
West Cambridge	Samuel A. Smith.
Westford	George M. Rice.
Weston	Joseph Field, D.D.
Wilton, N.H.	Stilman Clarke.
Williamsburg, N.Y.	
Winchendon	
Windsor, Vt.	
Woburn	R. P. Stebbins, D.D.
Worcester	Alonzo Hill, D.D.
"	Rush R. Shippen.
Yonkers, N.Y.	A. A. Livermore.

LIST OF PREACHERS, WITH THEIR RESIDENCES.

Those marked † are not settled.

Preachers.	Residence.	When settled.
†Abbot, Ephraim	Westford	
Adams, Edwin G.	Templeton	1847.
Albee, John	Cambridge	
†Alger, Horatio	Marlborough	1845.
Alger, William R.	Boston, Bulfinch Street	1855.
Allen, Joseph, D.D.	Northborough	1816.
†Allen, Joseph H.	Jamaica Plain, Roxbury	
†Allen, T. Prentiss	New Bedford	
Ames, Charles G.	Bloomington, Ill.	1859.
†Angier, Joseph	Milton	
†Ayer, Adams	Boston	
Babbidge, Charles	Pepperell	1833.
Babcock, William G.	South Natick	1857.
†Bailey, Luther	Medway	
Bailey, Ira	West Bridgewater	1858.
Ball, George S.	Upton	1857.
Barber, Stilman	Mendon	1856.
Barker, Edward	Dover	1858.
Barker, Stephen	Leominster	1857.
Barnard, Charles F.	Boston, Warren-street Chapel	1834.
Barrett, Fiske	Stoneham	1859.
Barrett, Samuel, D.D.	Boston, 12th Cong. Society	1825.
†Barry, William	Chicago, Ill.	
Bartlett, George W.	Augusta, Me.	
Bartol, Cyrus A.	Boston, West Church	1837.
Bartol, George M.	Lancaster	1847.
Bates, Reuben	Stow	1846.
Bellows, Henry W., D.D.	New York, N.Y.	1839.
†Betch, Peter	Richmond, O.	
Bicknell, W. M.	Pembroke	1857.
Bigelow, Andrew, D.D.	Boston. At Large	1845.
Billings, Liberty	Quincy, Ill.	1855.
†Bond, Henry F.	Waltham	
Bowen, Charles J.	Baltimore, Md.	1858.
Bowen, Daniel	Hingham	1859.
†Bradford, Claudius	Prof. Ant. Col., Yel. Spring, O.	
†Bradlee, Caleb Davis	North Cambridge	
Brayton, Orville	Nantucket	1859.
Brayton, J. J.	South Hingham	1859.
Bridge, Asarelah M.	Hampton Falls, N.H.	1851.
Bridge, William F.	Dublin, N.H.	1855.
†Briggs, Charles	Roxbury	
Briggs, George W., D.D.	Salem	1853.
Brigham, Charles H.	Taunton	1844.
†Brooks, Charles	Medford	
Brooks, Charles T.	Newport, R.I.	1837.
†Brown, Addison	Brattleboro', Vt.	
Brown, H. W.	Worcester	
†Brown, John S.	Lawrence, Kansas	
Brown, Thomas W.	Brewster	1856.

Buckingham, Edgar	Troy, N.Y.	1852.
†Buckingham, John A.	San Francisco, Cal.	
Bulfinch, Stephen G.	Dorchester	1852.
Burr, Rushton D.	Brookfield	1858.
†Burton, Warren	Boston	
Bush, Solon W.	Medfield	1858.
Caldwell, Jacob	Standish, Me.	1858.
†Canfield, Charles T.	Cambridge	
Canoll, J. H.	Vernon, N.Y.	1857.
Capen, F. L.	Boston	
†Chaffee, Nathaniel O.	Billerica	
Chamberlain, N. H.	Canton	1857.
Chandler, Seth	Shirley	1834.
Channing, George G.	Lancaster, N.H.	1858.
Clapp, Dexter	Salem	1851.
†Clapp, Theodore	Louisville, Ky.	
Clark, George F.	Norton	1850.
Clark, Samuel F.	Ware	1856.
Clark, Stilman	Wilton, N.H.	1857.
Clarke, James Freeman	Boston, Church of Disciples	1841.
Clarke, William T.	Haverhill	1859.
Cole, Jonathan	Exeter, N.H.	1856.
Collier, R.	Chicago, Ill.	1859.
Conant, Augustus H.	Rockford, Ill.	1857.
Conway, Moncure D.	Cincinnati, O.	1856.
Cordner, John	Montreal, Can.	1843.
†Crafts, Eliphalet P.	Lexington	
†Crapster, William T.	Lisbon, Howard Co., Md.	
Crosby, Jaazaniah, D.D.	Charlestown, N.H.	1810.
Cruft, Samuel B.	Boston, Suffolk-street Chapel	1846.
Cudworth, Warren H.	East Boston	1852.
Cummings, Gilbert, jun.	Austinburg, O.	
†Cunningham, Francis	Milton	
Cushing, William O.	Union Springs, N.Y.	1856.
†Cushing, William	Clinton	
Cutler, Rufus P.		
Cutter, C. A.	Cambridge	
Cutting, H. P.	Castleton, Vt.	
Dall, Charles H. A.	Calcutta, E.I.	1855.
Damon, Norwood	Billerica	1857.
Dawes, Thomas	South Boston	1854.
Dewey, Orville, D.D.	Boston, New South	1857.
Doggett, Theophilus P.	Bedford	
Dorr, Theodore H.	Sherborn	1855.
Edes, Henry F.	Eastport, Me.	1852.
†Edes, Richard S.	Bolton	
Eliot, William G., D.D.	St. Louis, Mo.	1834.
Ellis, George E., D.D.	Charlestown	1840.
Ellis, Rufus	Boston, First Church	1853.
†Emmons, Henry	Vernon, N.Y.	
Everett, C. C.	Bangor	1859.
Everett, Oliver C.	Charlestown. At Large	
Fairchild, B.	Stirling	1859.
Fanton, B. A.	Trenton, N.Y.	1858.
†Farley, Charles A.	Savannah, Ga.	

Farley, Frederic A., D.D.	Brooklyn, N.Y.	1844.
†Farmer, William	Lunenburg	
Farrington, S.	Concord, N.H.	1857.
Fernald, Oliver J.	Thomaston, Me.	1848.
Field, Joseph, D.D.	Weston	1815.
Fitzgerald, Gerald	Marengo, Ill.	
Flagg, S. B.	Kalamazoo, Mich.	1858.
Folsom, Nathaniel S.	Prof. Meadville Theol. School	1849.
Forbush, T. B.	Northborough	1857.
Forman, J. G.	Alton, Ill.	1857.
†Fox, Thomas B.	Dorchester	
Francis, Convers, D.D.	Harvard College	1842.
French, E. B.	Holliston	
Frothingham, Frederic	Portland, Me.	1856.
†Frothingham, Nathaniel L., D.D.	Boston	
Frothingham, Octavius B.	New York	1859.
Fuller, Arthur B.	Watertown	
Fuller, William B.	South Scituate	1859.
Furness, William H., D.D.	Philadelphia, Pa.	1825.
Gage, Nathaniel	Ashby	1859.
Gannett, Ezra S., D.D.	Boston, Federal Street	1824.
Gerry, Edwin J.	Boston	1859.
†Gilbert, Washington	West Newton	
Gushee, Abraham	Dighton	1807.
Hale, Edward E.	Boston, South Congregational	1856.
Haley, William D.	Washington, D.C.	1858.
Hall, Edward B., D.D.	Providence, R.I.	1832.
Hall, Nathaniel	Dorchester	1835.
†Harding, Alpheus	New Salem	
Harrington, Henry F.	Cambridgeport, Lee Street	1855.
†Hassall, Robert	Haverhill	
Hedge, Frederic H., D.D.	Brookline	1856.
Hepworth, George H.	Boston	1858.
Heywood, John H.	Louisville, Ky.	1841.
Hill, Alonzo, D.D.	Worcester	1827.
†Hill, George T.	Ware	
Hill, Thomas	Pres. Ant. Col., Yel. Spring, O.	1860.
Hinckley, Frederic	Lowell	1856.
†Hodges, Richard M.	Cambridge	
Holland, Frederic W.	Dorchester	1859.
Hosmer, J. K.	Cambridge	
Hosmer, George W., D.D.	Buffalo, N.Y.	1836.
Howard, Thomas D.	Perry, Me.	1852.
†Huidekoper, Frederic	Meadville, Pa.	
Hunting, Sylvan S.	Manchester, N.H.	1858.
†Huntoon, Benjamin	Westborough	
Hurd, Jared M.	Clinton	1858.
†Hyer, G. W.		
Ingersoll, George, D.D.	Keene, N.H.	
†Jackson, Abraham	Walpole, N.H.	
Jenkins, William L.	Lawrence	1855.
Josselyn, C. B.	Lunenburg	1859.
†Kendall, James A.	Cambridge	
Kelsey, L. C.	Dixon, Ill.	1854.

†Kimball, Daniel	Needham	1859.
Kimball, J. E.	Beverly	
King, Thomas S.	Boston, Hollis Street	1848.
†Knapp, Frederic N.	Walpole, N.H.	
†Knapp, William H.	Quincy	
Lamson, Alvan, D.D.	Dedham	1818.
†Lathrop, Thomas S.	Boston	
†Le Baron, Francis	Worcester	
Lednum, John W.	Denton, Caroline Co., Md.	
Leonard, George	East Marshfield	1836.
†Leonard, Levi W., D.D.	Exeter, N.H.	
Lincoln, Calvin	Hingham	1855.
Lincoln, I. Sumner	Rowe	1853.
Livermore, Abiel A.	Yonkers, N.Y.	1858.
Livermore, Leonard J.	Lexington	1857.
Locke, Calvin S.	West Dedham	1854.
Longfellow, Samuel	Brooklyn, N.Y.	1853.
†Loring, B.	North Andover	
Lothrop, Samuel K., D.D.	Boston, Brattle Street	1834.
Lovering, J. F.	Boston	
Lowe, Charles	Somerville	1859.
Marsters, John M.	North Cambridge	1858.
May, Samuel J.	Syracuse, N.Y.	1845.
Mayo, A. D.	Albany, N.Y.	1856.
†McIntire, Farrington	Grafton	
Merrick, John M.	Walpole	1840.
†Metcalf, Richard	Providence, R.I.	
†Miles, Henry A., D.D.	Boston	
Moors, John F.	Deerfield	1846.
Moore, Josiah	Duxbury	1834.
Morison, John H., D.D.	Milton	1846.
†Morse, William	Nashua	
†Moseley, William O.	Boston	
†Motte, M. I.	Boston	
†Moulton, Tyler C.	New Bedford	
†Mountford, William	Boston	
Mumford, Thomas J.	Detroit, Mich.	1851.
Murray, John	Northfield	1859.
Muzzey, Artemas B.	Newburyport	1857.
†Myrick, Henry L.	West Cambridge	
Newell, William, D.D.	Cambridge	1830.
Newell, Frederic	St. Paul, Min.	1859.
Nichols, John T. G.	Saco, Me.	1843.
Nightingale, Crawford	Groton	1853.
Normandie, Courtland Y. De	Fairhaven	1856.
Normandie, Eugene De	Littleton	1857.
Noyes, Charles	Brighton	1860.
Noyes, George F.	New York	1859.
Noyes, George R., D.D.	Harvard College	1840.
Nute, Ephraim	Lawrence, Kansas	1855.
†Osgood, George	Montague	
Osgood, Joseph	Cohasset	1842.
†Osgood, Peter	Andover	
Osgood, Samuel, D.D.	New York, N.Y.	1849.

Palfrey, Cazneau, D.D.	Belfast, Me.	1848.
Parsons, J. C.	Gloucester	
Parkham, John		
Peabody, Andrew P., D.D.	Portsmouth. N.H.	1833.
Pettes, Samuel, jun.	Chicopee	1855.
Phipps, Joseph H.	East Bridgewater	1853.
Pierce, J. Mills	New Bedford	1859.
†Pierpont, John	Medford	
Pierpont, John, jun.	Savannah, Ga.	1852.
Pike, Richard	Dorchester	1843.
†Pons, Thomas H.	Boston	
Potter, D. C. M.	Cooper's Plains, Stuben Co., N.Y.	
Potter, W. J.	New Bedford	1859.
Putnam, Alfred P.	Roxbury, Mt. Pleasant	1855.
Putnam, George, D.D.	Roxbury	1835.
Putnam, John J.	Bridgewater	1856.
Reynolds, Grindall	Concord	1858.
Rice, George M.	Westford	1858.
†Richardson, James	Groveland	
Richardson, Joseph	Hingham	1806.
Ritter, Charles	Staten Island, N.Y.	1859.
Robbins, Chandler, D.D.	Boston, Second Church	1833.
Robbins, Samuel D.	Framingham	1854.
Robinson, Charles	Peterborough, N.H.	1851.
Rogers, Robert P.	Gloucester	1854.
Russell, D. L.	Louisville, Ky. At Large	1858.
†Russell, John L.	Salem	
Ryder, A. S.	Hubbardston	1855.
Saltmarsh, Seth	Petersham	1856.
Sanger, Ralph, D.D.	Cambridge	
†Sargent, John T.	Boston	
Scandlin, W. G.	Grafton	1858.
†Scherb, E. Vitalis	Boston	
Sears, Edmund H.	Wayland	
†Sewall, Edmund Q.	Cohasset	
†Sewall, Charles C.	Medfield	
Shackford, Charles C.	Lynn	1846.
Shaw, Linus H.	Sudbury	1845.
Sheldon, D. N., D.D	Bath, Me.	1858.
Shippen, Rush R.	Worcester	1858.
Silsbee, William	Northampton	1855.
Smith, Amos	Belmont	1857.
†Smith, Preserved	Deerfield	
Smith, Samuel A.	West Cambridge	1854.
Smith, W. B.	Fall River	1859.
Squire, Edmund	Washington Village, Boston	1857.
†Stacy, George W.	Milford	
Staples, Carlton A.	St. Louis, Mo.	1857.
Staples, Nahor A.	Milwaukie, Wis.	1856.
Stearns, Oliver, D.D.	Pres. Meadville Theol. School	1856.
Stebbins, Horatio	Portland, Me.	1855.
Stebbins, Rufus P., D.D.	Woburn	1857.
Stevens, Daniel W.	Mansfield	1850.
Stetson, Caleb	East Lexington	1859.
†Stone, Edward	Framingham	

Stone, Edwin M.	Providence. At Large	1847.
Stone, Thomas T.	Bolton	1853.
†Sullivan, T. R.	Boston	
Swan, Joshua A.	Kennebunk, Me.	1850.
Tebbets, Theodore	Medford	1857.
Tenney, William C.	Lowell	1859.
†Thayer, Christopher T.	Boston	
Thomas, Charles B.	New Orleans, La.	1859.
†Thomas, Moses G.	New Bedford	
Tiffany, Francis	Springfield	1852.
Tilden, William P.	Fitchburg	1855.
Thompson, James W., D.D.	Jamaica Plain, W. Roxbury	1859.
†Thurston, James	Belmont	
Towne, Edward C.	New Haven, Conn.	
†Very, Jones	Salem	
Vinal, Charles Carroll	North Andover	1857.
†Waite, Josiah K.	Malden	1859.
Ward, C. G.	St. Louis. At Large	1854.
Walker, James, D.D., LL.D.	Pres. Harvard College	1838.
Ware, John F. W.	Cambridgeport	1846.
†Ware, Loammi G.	Boston	
†Waterston, Robert C.	Boston	
†Webster, G. W.	Bedford	
Weiss, John	Milton	
Wellington, Charles, D.D.	Templeton	1807.
Wescott, Henry	Cambridge	
†Weston, Thomas	Plymouth	
Wheeler, Amos D.	Brunswick, Me.	1839.
Wheeler, Charles H.	Danvers	1854.
Wheelock, Edwin M.	Dover, N.H.	1857.
White, William O.	Keene, N.H.	1851.
†Whitman, Nathaniel	Deerfield	
†Whitney, Frederic A.	Brighton	
Whitney, Daniel S.	Southborough	
Whitney, Leonard	Keokuk, Ia.	1853.
Whitwell, William A.	Harvard	1857.
Withington, George G.	Easton	1858.
†Wight, John	Wayland	
Winkley, Samuel H.	Boston, Pitts-street Chapel	1856.
Willard, J. B.	Still River	
Williams, George A.	Deerfield	
Williams, Francis C.	Brattleborough, Vt.	1858.
Willis, Martin W.	Nashua, N.H.	1854.
Willson, Edmund B.	Salem	1859.
†Willson, Luther	Petersham	
†Windsor, J. M.	New York	
Wood, Horatio	Lowell. At Large	1844.
Woodbury, Augustus	Providence, R.I.	1857.
Woodward, George W.	Geneva, Ill.	1857.
Worden, Samuel D.	Lowell	
Wyman, William C.	Brooklyn, N.Y.	
Young, Edward J.	Newton Corner	1857.
Young, Joshua	Burlington, Vt.	1852.

CANDIDATES FOR SETTLEMENT.

This list will be corrected monthly. Brethren desiring their names entered, or address changed, will please indicate the same to the Secretary of the A. U. A.

Those marked thus † have been ordained. The * affixed to the word "Boston" indicates the address, — "Unitarian Rooms, 245, Washington Street, Boston."

Preachers.	Address.
†Adams Ayer	Boston.*
†Horatio Alger	Marlborough.
John Albee	Boston.*
†Caleb Davis Bradlee	North Cambridge.
H. W. Brown	Worcester.
Charles T. Canfield	Cambridge.
C. A. Cutter	Cambridge.
F. C. Capen	Boston.
†William Cushing	Clinton.
E. B. French	Holliston.
C. C. Fiske	Cambridge.
Gerald Fitzgerald	Marengo, Ill.
J. K. Hosmer	Cambridge.
†William H. Knapp	Quincy.
†Thomas S. Lathrop	Boston.*
J. F. Lovering	Boston.*
†Richard Metcalf	Meadville, Pa.
†Henry L. Myrick	West Cambridge.
†George Osgood	Montague.
J. C. Parsons	Gloucester.
D. C. M. Potter	Cooper's Plains, Stuben Co., N.Y.
J. Mills Peirce	Cambridge.
†Thomas H. Pons	Boston.*
†James Richardson	Groveland.
†Edward Stone	Framingham.
†E. Vitalis Scherb	Boston.*
†George W. Stacy	Milford.
Edward C. Towne	New Haven, Conn.
†Loammi G. Ware	Boston.*
Henry Wescott	Cambridge.
Daniel S. Whitney	Southborough.
†J. B. Willard	Still River.
†George A Williams	Deerfield.
Samuel D. Worden	Lowell.
William C. Wyman	Brooklyn, N.Y.